Chapter 35

Shia and Sunni under Dajjal

We gain a clear understanding of Islamic eschatology when we are able to observe how the prophecies regarding the Dajjal's first appearance in Khorasan may be tied to Zoroastrianism. Because the last remnant of Zoroastrianism fled Khorasan before migrating to India in the 7th century, Khorasan becomes the focal point regarding a resurgence of Zoroastrianism in Iran. During the Muslim conquest of Persia from 637 - 651, the Arab armies drove out the remaining Zoroastrians before converting the remaining Persian population to Islam. Over the years under many attempts by outside forces to resist Islam in Iran, the majority of Iranians nonetheless remained Muslim. The Arab influence during this Islamicization of Persia/Iran and the fact that Islam is tied to Arab identity did not curtail the spread of Islam throughout Persia, nor did it discount the fact that much of the scholarship surrounding the schools of thought which are prevalent today is very much centered around Persian intellectual discourse. Persian scholarship has played a central role in bringing a greater understanding to the Islamic faith. Many of the most reliable Hadiths, such as the ones written by Muhammad al- Bukhari is of Persian origin -- Bukhari was a Persian Islamic scholar. While one can say that Islam is more intertwined with Arab identity, one cannot evaluate Islam as a whole without mention of Persian intellectual sources. Currently, Shia Islam in Iran is actually intertwined with Persian cultural identity and this process was gradual throughout the centuries. Before the 16th century, much of Iran was Sunni, but after Shah Ismail I of the Safavid dynasty invaded Iran in the 1500s, there was a forced conversion of Sunni

Iranian Muslims to Shiite Islam. In the early 20th century, Iran embraced modernity under the Pahlavi dynasty, adopting many tenets of western culture in dress and law before being overrun by the Islamic revolution in 1979, which was led by Ayatollah Khomeini. The Anti-Western, Anti-Israel stance by the revolution was seasoned with rhetoric such as Death to America, Death to Israel, and led to an uncompromising attitude by the West that Iran needs a regime change. Iran is currently under the authority of a supreme religious leader, an Ayatollah. Even the office of President in Iran is subordinate to this Ayatollah. Because of Iran's Zoroastrian roots and their insistence on maintaining their cultural identity, we are able to discern how it's possible that Muslims of Iran would be able to apostatize from the Muslim faith in large numbers when presented with something that ties more inextricably into their natural heritage than Islam. We can picture how a resurgence of Zoroastrianism in Iran alludes to an unfortunate fact that the first Islamic sect which would be most affected by a major apostasy would be the Shiite sect of Islam. Today, Iran is locked in a proxy War against both Saudi Arabia and Israel and is a major supplier of all the Shiite resistance movements throughout the Middle East. They supply arms and military aid to groups like the Houthis in Yemen to gain an upper hand in their proxy battle against Saudi Arabia and also to groups like Hezbollah in Lebanon in order compromise Israel's national interest in their proxy battle against them. Since 1979, Iran's stability -- amidst wars and futile attempts by outside forces to invoke a regime change that would be more friendly to Israel and the West -- has only grown stronger. Many scholars have tied this, not into just Iran's situation, but to the fact that revolutionary regimes in general seem to favor an outcome of stability, due to the fact that it has to overcome so many hardships

in order to consistently establish itself. Such efforts bear a certain fruit that comes in handy during later conflicts. This durability of revolutionary regimes has been the case with Cuba, North Korea, Soviet Union, China, Vietnam, and of course Iran. Each of these nations posed a serious threat to Western democratic interests. One can say, judging from history, that Western interference in these countries actually serves as a favorable element to the protraction of revolutionary regimes despite many of the economic hardships and external pressures that Western interference brings about. Many of these countries are able to use such disruption by outside forces to rally its people to defend the regime against those outside forces. We see how ethnic problems in the United States play along these same lines, where certain incidents of what is considered a hostile influence by an outside force can provide a platform that rallies people against this outside interference and thus bring about a state of solidarity or solidity to the group. We can also see how the opposite occurs, where little to no interference actually weakens the group that is being neglected and eventually causes it to implode... as is the case with internal strife within one ethnic group becoming a national issue during a time when racism would be considered less prevalent compared to previous decades. This framework can be described as benign neglect...which is not a hostile neglect, but simply a perpetual state of non-interference. Such non-interference can in itself be more disruptive to a nation's purpose. However, it's counter intuitive to embark on a strategy of such because one doesn't think, when faced with a sense of urgency, that getting something to happen is done by leaving it alone. We even see in relationships between young people, especially during years when they are still under their parent's influence, that the more a parent is unhappy with a relationship that their kid is having with someone, the more their kid is drawn to that

relationship, yet when the kid is grown up and no longer under his parent's influence in that manner, he may find that relationships are simply not all that important and may, as a result, end up going through a series of breakups very easily. A lack of interference with Iran's internal process would likely give rise to the growing Zoroastrian movement that wants to reclaim Iran in terms of national identity. The question of a peaceful regime change comes into question. The Islamic Revolution in 1979 met little to no resistance from the Shah as he simply vacated his position and didn't try to resist the onslaught of the movement. He was perhaps, moreso, confused by the entire situation as he could not have understood the discontent his reign evoked in the Iranian people. Current circumstances in the Middle East may not precipitate such an acquiescence of Iran's current status quo. While the Iranian constitution grants equal rights to religious minorities, many reports have come out which show that such is not the case and in fact many religious minorities are said to be facing persecution there. There are, however, some Zoroastrian representatives in the Iranian Parliament, so it's possible that many of those reports could be relegated to anti-government propaganda. Because Zoroastrianism is not just another religion, but a major part of Persian identity and heritage, any traction by such a movement would be even more difficult to resist in Iran. Moreover, any case for astrology would provide a measure of support as astrology is a big part Zoroastrian heritage and would be a key reason why Iranians could apostatize from Shia Islam. This essentially would effect all of Shia Islam throughout the Middle East and reduce their influence in relation to Sunni Islam which is largely backed by Saudi dominance there. However, it would create a major disruption for many of the Sunni elements in the Middle East that favor Israel because in the

case of Zoroastrianism returning to Iran as the state religion, Iran would become the dominant player in political relations with Israel. This would point to an eschatological framework in which Sunni Islam is the majority sect during the end-times, while Shia is a small minority. While it's likely that both Sunni and Shia apostatize heavily into Dajjal's system, the last remaining Muslims may be Sunni...particularly on the last day. Since Iran and Shia Islam are currently political enemies, a change in religion in Iran -- specifically as a result of Iranians leaving Shia Islam for Zoroastrianism -- would create a great deal of distrust between the Sunnis fleeing to Mecca to avoid Dajjal and the Shia fleeing to Mecca for the same reason. This mistrust would leave Shia having to look elsewhere in places like Karbala, Iraq for refuge, which is where the shrines of two revered Shiite imams: Hussein, the grandson of the Prophet Muhammad, and his half-brother Abbas are located. Every year thousands of Shiites attend a commemoration of Hussein's death in battle after he refused to pledge loyalty to the Sunni Umayyad caliphate during the 7th century. Hussein is considered by the Shiites as the rightful heir of the prophet Muhammad's legacy. This marked the birth of the schism between Shia and Sunni Islam. Sunni Islam believes that the prophet Muhammad's successor is an elected leader, while Shia Islam believes that the prophet Muhammad's successor is divinely appointed based on blood-relation/lineage.

In India, the descendants of Zoroastrian Iranian (Persian) immigrants are known as Parsis, or Parsees. Zoroastrianism is the true first monotheistic religion, and has all the same elements we see in the Abrahamic religions: messianism, judgment after death, heaven and hell, and free will. Ahura Mazda is the highest deity and is a God of wisdom. The evil force and adversary to Azura Mazda in Zoroastrianism is Angra Mainyu. Its standard collection of writings is compiled in whats

called the Avesta. There is also veneration of lesser gods. Along with monotheism, Zoroastrianism also teaches the aspect of dualism, which describes 2 independent factors in every realm of existence. Zoroastrian's link to Mars has to do with Zoroastrian apocalyptic texts(of the type classified by John J. Collins as "historical" apocalypses as distinct from otherworldly journeys. -see Baha'u'llah as Zoroastrian savior by Christopher Buck published in Bahá'í Studies Review, 8, page 14–33 London: Association for Baha'i Studies English-Speaking Europe, 1998) that foretell of a messianic king that would come from India to re-establish the Persian(Iranian) empire with Zoroastrianism as the State religion. The name of this messiah is Wahrám í Warzáwand. Wahram is associated with Mars in some Middle Iranian Texts. According to heritageinsitute.com, Khorasan was the center of Zoroastrian revival during the Parthian reign. It was also the where the last remaining Zoroastrians sought refuge from the Arabs before fleeing to India. There are still fire temples that remain in tact in Khorasan to this day. According to Zoroastrian prophetic literature, a revival of Zoroastrianism would be brought to Iran from India, likely from among the descendants of the remaining Zoroastrians who fled Khorasan. They would then re-establish Zoroastianism as the state religion. The Fire Temple in Yazd province, which is often misconstrued as a place where Zoroastrians worship Fire, is actually a victory celebration. Zoroastrians distinguish veneration from Worship, and because of this, they could erect a statue of Ares/Mars/Bahram to supplement the Fire of Victory veneration. Bahram is the great warrior god of Zoroastrianism, of whom which the victory fire is named after, and can easily be infused with Ares/Mars. From the Muslim perspective, Zoroastrian revival in Khorásan would be instrumental in drawing Muslims away from Allah and toward Bahram/Ares/Mars veneration and its system. Zoroastrian, historically, finds justification from a previous forced exodus by the Muslims in the 7th century in order to re-impose itself in Iran through the veneration of its warrior god, which easily translates to Ares/Mars. Wahram I Warzawand could come into

Khorasan with the emblem of Mars/ Ares/Bahrain and success–fully reestablish Zoroastrianism in Iran. Wahram could also come from India simply with a message of what Muslims would consider the fitnah of Dajjal. This person from India would come in preaching about the realities of Mars, as India is a staple for observation of the planets and its effect on human nature. Astrology plays a major role in the day- to-day lives of millions of Indians. Their astrological system is highly developed and is able to coexist comfortably with the scientific realm. The Zoroastrians who fled Khorasan and went to India consulted with astrologers to determine the best course of action. The Quissa E Sangan is a book written by a Parsi priest in 1599CE and chronicles the flight of the Zoroastrians from Iran and describes some of their contact with astrology. Astrology and Zoroastrianism goes back to the time of the three wise men, who were magi astrologers and are said to have been able locate the birth of Jesus by referencing Daniel's writings. They would have been of the same occupation as the astrologers in Nebuchadnezzar's court who were tasked with trying to interpret Nebuchadnezzar's dream. With Dajjal's fitnah linked to the movements of the planet Mars, Zoroastrianism takes on a whole new meaning by being infused with astrology. This becomes a challenging prospect for Muslims since any apostasy into a belief in Mars's influence constitutes fitnah and a potential ripple effect. The Zoroastrian messiah could return to Khorasan and perform miraculous signs in full view of Muslims and convert them on the spot. In a hadith narrated by Abu Bakr Siddiq, the prophet Muhammad says that Dajjal will be followed by people with faces like hammered shields. As Muslims of Iran, who have a heritage in Zoroastrianism join with Dajjal, the rest of the Islamic population in Iran will face ever stronger fitnah. Christianity

and Islam can only declare victory over Dajjal by properly identifying him as such through a formal judgment. There is a hadith that says Dajjal will be followed by 70000 Jews from Isfahan: “Seventy thousand people from the Jews of Isfahan with turbans and gowns will follow the Dajjal (anti-Messiah).” Whats interesting about this is that the Parsi of India, the descendants of those last remaining Zoroastrians hiding in Khorasan before fleeing to India and of whom the Zoroastrian messiah is predicted to emerge from, were numbered in India at around 70,000 as of 2001. This would imply that the Prophet Muhammad may have foreseen a return of the Parsi to Khorasan, led by the Zoroastrian messiah Kay Wahram or Wahram I Warzawand. The Parsi have been considered to be Jews of India. When the Portuguese made their way to India in the 1500s, they referred to Parsis as "Jews." Jews and Parsis are inextricably linked. When the Jews were under Babylonian/Persian rule, Judaism and Zoroastrianism experienced a long co-existence since Zoroastrianism was active in the courts of the Babylonian and Persian kings. During that time, the Jews continued to practice their faith while being in contact with those Zoroastrian elements. Because of this, some scholars believe this to be a reason for the similarities between the two. A more ominous comparison between the Jews and Parsi has to do with being exiled from their prospective homelands. Historically, the Parsi have not exhibited the same yearning to return to their homeland of Iran as the Jews did for Israel. While there was some momentum for a movement centered around a return to Iran for the Parsi exiles during the time of the Pahlavi Shahs, it eventually came to a halt when the Islamic revolution took hold of Iran in the late 1970s. Zoroastrian eschatology does however point to a friend for Israel in the 1000 years reign of peace under Mars 360, as opposed to a 2 on 1 frame of reference that discerns Christian and Islamic eschatology against Israel.

The only way to link Mars/ Ares to the one eyed Dajjal is by looking though the lens of comparative mythology. Since it's standard curriculum for scholars of mythology to understand and teach that Mars is the roman equivalent of Ares-the Greek god of war, one can further expound on this outlook by including Horus into the framework of "god of war". In Egyptian Mythology Horus fought against Set to avenge his father's death and lost an eye in the battle. This easily integrates the prophet Muhammad's description of Dajjal's one eye with Horus's one eye and also links Horus to the Christian Antichrist who was wounded and healed(Ares). With a perspective of Horus/ Ares/Mars as a single entity(beast) representing war, we can gather what a fusion of all three would look like. The people of earth will ultimately create an image of this beast. A direct link between Horus and Mars can be summoned by noting how Egyptian astronomers first observed the planet Mars four thousand years ago and named it "Horus-the-red." The source for that is the World Economic forum. The eye of Horus is used symbolically in modern times as a symbol of protection. Ancient Egyptian and Middle-Eastern sailors used to paint the symbol on the bows of their vessels to ensure safe sea travel. While Horus is typically associated with the Sun, the Egyptian astronomers named many planets after Horus and correlated its meaning to Horus respectively.

Mars is linked to the Jewish people by way of an in teraction between the Lubavitcher Rebbe and a Jewish scientist named Dr. Velvl Greene. The Rebbe is a spiritual leader of the hasidic sect of Judaism. The Lubavitcher Rebbe became the Rebbe in 1950 and was the most influential leader of the Hasidic Jewish community in the 20th century until his death in 1994. In 1960, Dr. Velvl Green was doing research about life of Mars. In the early 1970s, after being criticized by members of Jewish community for

his work regarding life on Mars(it was considered opposed to the Torah), Dr. Greene met with the Rebbe, who encouraged him to continue his research and also share his findings with him. While one can understand why the Rebbe would give Dr Greene his approval, it becomes less transparent as to why the Rebbe would have so much interest as to read all of Dr. Greene's reports on his findings about life on Mars. Interestingly enough, The Rebbe was a major proponent of hastening the arrival of the Moshiach. Many in the Jewish community thought that the Rebbe was the Moshiach. Could it have been possible that the Rebbe had some ideas about Mars and Moshiach since both subjects amounted to such great interest for him? Since the Rebbe is known to have divine vision, it's possible that the Rebbe had divine insight regarding Mars.

While Dajjal does not make into Mecca and Medina, there is a prophecy in the Hadiths that foresee the Kaaba being destroyed by an Ethiopian with thin legs(Dhul-Suwayqatayn) during the time Isa(Jesus), which would be in light of this book, sometime during or at the end of the 1000 years of Mars 360(666). The Kaaba is a great shrine in Mecca and located at the center of the Great Mosque. It is there where Muslims perform Hajj, the great pilgrimage. Kaaba is the Arabic word for cube, a form which would accurately describe the shape of the Kaaba architecture. The Kaaba is a dwelling place for Allah according to Muslim tradition. In fact, it's called the House of Allah. The destruction of the Kaaba would relate back the Misotheistic side-effects that would come about during the 1000 years of Mars 360. While Christians and Muslims are remnant during that time, and helping each other, the remnant Christians would not make it in time to save the Kaaba. This event would have to occur during Gog and Magog(after the 1000 years), and after the Muslims successfully aid the Christians in warding of mischief -- via the help of Dhul-Qarnayn -- by building fortification. The reason for this is because it's maintained in Islamic tradition that God

would take all the souls of the Muslims before the Dhul-Suwayqatayn takes down the Kaaba, brick by brick. There is also a passage in the Quran about the Beast of the Earth arising near Mecca to mark believers and nonbelievers at the end of time. This can be tied to the distinction made between those who take the mark and follow Mars 360 and those who don't. Those Muslims who were successful in avoiding the mark during the 1000 years were saved and elevated. Since this precipitates the death of the true believers and takes place near Mecca, it can be interconnected with the prophecy regarding "Dhus-Suwai-qatain (the thin legged man) from Ethiopia" who will demolish the Kaaba.

This chapter is not to invoke hostility between Shiite and Sunni. Because there is a clear distinction between both aspects, advocating a complete commonality between the two could be insinuated as advocating for apostasy, which would provoke even more hostility between the two Islamic sects. Awareness and respect for the distinction is all that can be expressed. Many Muslims have already apostatitzed to worldliness, so this chapter is just reinforcing what was already prophesied in Islamic literature about a coming major Islamic apostasy.

In terms of the Mahdi and the return of Isa..... since Dajjal has been revealed as Mars 360 and Jesus as Eclipses 360 - more specifically the lunar nodes - the Mahdi will be a person instrumental in explaining how Muslims should understand the lunar node phenomenon as it pertains to Mars being within a certain distance of it and how such an alignment leads to certain events taking place on Earth. Mars is Dajjal and the lunar node is Isa. When the two are in close proximity, it speaks to how the lunar node would symbolically kill Mars by making him visible, which aligns with the prophecy regarding Isa killing Dajjal. The Mahdi would be instrumental in getting the Muslims to understand the implication of all of this and how fitnah would apply.